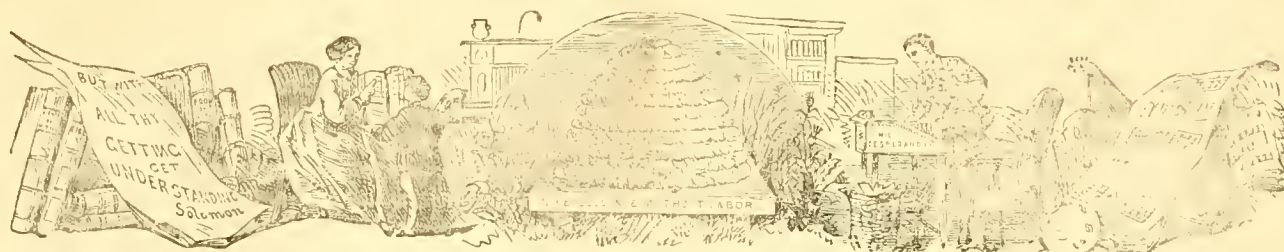


THE JUVENILE INSTRUCTOR.

FOLIOSS TO THE LORD.



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NO. 24.

THE BONFIRE.

Our engraving presents a peculiar scene, and one which is strikingly interesting. The curious manner of the performance, the earnest enthusiasm of the performers and the quaint style in which they are dressed all impress us. The dress of the persons indicates that it is a Swiss scene, and the artist has portrayed one of the numerous festivals that used to be celebrated with bonfires.

Bonfire celebrations are of such great antiquity that they can be traced back to the pagan rites performed in honor of the different deities, particularly the sun god, or god of light. In very ancient times celebrations of this kind were accompanied with sacrifices of animals, and without doubt, originally, of human beings.

These same celebrations in a modified form were very common throughout the European nations at a later period, but during the middle ages they were gradually merged into church festivals, and afterwards existed as a means of observing the various Saints' days, particularly St. John's, or Midsummer Eve—the evening before the 24th of June—which was one of

the most joyous and universally observed festivals. Chambers thus describes this celebration:

"Fires were kindled chiefly in the streets and market-places of the towns, as at Paris, Metz, etc.; sometimes, as at Gernsheim, in the district of Mainz, they were blessed by the parish-priest, and prayer and praise offered until they had burned out; but, as a rule, they were secular in their character, and conducted by the laity themselves. The young people leaped over the flames, or threw flowers or garlands into them, with merry shoutings; songs and dances were also a frequent accompaniment. At a later period the very highest personage took part in these festivities. . . . The kindling of



the fire, the leaping over or through the flames, and the flower garlands, clearly show that these rites are essentially of heathen origin, and of a sacrificial character. They are obviously connected with the worship of the sun, and were doubtless practiced long before the Baptist was born. In old heathen times, Midsummer and Yule, that is, the summer and winter

solstices were the two greatest and most widespread festivals in Europe. The church could not abolish these; it could only change their name, and try to find something in the history of Christianity that would justify the alteration."

The following old rhyme also illustrates the usual festival on that occasion:—

"Then doth the joyfull feast of John the Baptist take his turne
When bonfires great, with loftie flame, in everie towne doe burne;
And young men round about with maides doe dance in everie
streete.
With garlands wrought of motherwort, or else with vervain
sweete."

Another bonfire celebration kept up in the Highlands of Scotland as late as the beginning of the 19th century is thus described by a writer of the period:

"The young folks of a hamlet meet in the moors on the first of May. They cut a table in the green sod, of a round figure, by cutting a trench in the ground of such circumference as to hold the whole company. They then kindle a fire, and dress a repast of eggs and milk in the consistence of a custard. They knead a cake of oatmeal, which is toasted at the embers against a stone. After the custard is eaten up, they divide the cake in so many portions, as similar as possible to one another in size and shape, as there are persons in the company. They damp one of these portions with charcoal until it is perfectly black. They then put all the bits of the cake into a bonnet, and every one, blindfold, draws out a portion. The bonnet-holder is entitled to the last bit. Whoever draws the black bit is the devoted person, who is to be sacrificed to Baal, whose favor they mean to implore in rendering the year productive. The devoted person is compelled to leap three times over the flames."

During the last two centuries bonfire celebrations have become less popular and frequent. In some instances they have been put down by the governments. But even at the present time, at certain seasons of the year, bonfire celebrations are quite common in some parts of England, though probably in no instance is the early signification of the bonfire still attached to the occasions that are celebrated by it. Where the custom is observed at all now it is generally in token of a bountiful harvest and on similar occasions of public rejoicing, when fires are kindled with tar barrels and other combustibles in the streets or on the top of some hill, around which the people assemble and indulge in various games and sports.

SPEAK NO BAD WORDS.—"How is it I don't hear you speak bad words?" asked an old sailor of a boy on board a man-of-war.

"Oh, cause I don't forget my captain's orders."

"Captain's orders!" cried the old sailor. "I didn't know he gave any."

"He did," said Jem, "and I keep 'em safe here," putting his hand on his breast. "This is 'em," said Jem, slowly and distinctly: "I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your conversation be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

PIETY does not consist in noise. The Lord can see you give to the needy just as easily as He can hear you pray the roof off.

ARAB HORSES.

WE have gathered some particulars concerning the Arab horses which we think will be interesting to the readers of the JUVENILE INSTRUCTOR. The Arab horse is noted all over the world for its speed, its beauty, its docility and endurance. The Arabs make great pets of their horses and they are treated almost as though they were part of the household. The Bedouins divide their thoroughbreds into five races, descended, as some declare, from the five favorite mares of the Prophet. The names, however, of these breeds vary amongst different tribes. According to one authority, a chief by the name of Suttum, who, Layard, the English traveler, says was better acquainted with the history and traditions of the Bedouins than almost any Arab he ever met, they are all derived from one original stock, the Koheyleh, which, in course of time, was divided, after the names of celebrated mares into five branches. These form the "Kamse," or the five breeds from which alone entire horses are chosen to propagate the race. From the "Kamse" have sprung a number of families no less noble perhaps than the original five, but their stallions are received with suspicion. There is one breed called the Wathua Kersan, so called from the mares being said to be worth their weight in gold.

The prices given for Arab horses would appear enormous to English or Americans. We read of a sheikh of the great tribe of the Al Dhofyr, who was offered and refused for a mare no less than six thousand dollars, and not unfrequently five thousand dollars in gold have been given to sheikhs for mares. To understand how a man, who has perhaps not even bread to feed himself and his children, can withstand the temptation of such large sums when offered for his mare, it must be remembered that besides the affection proverbially felt by the Bedouin for his mare, which might, perhaps not be proof against such a test, he is entirely dependent upon her for his happiness, his glory, and, indeed, his very existence. An Arab possessing a horse unrivalled in speed and endurance is entirely his own master, and can defy the world. Once on its back, no one can catch him. He may rob, plunder, fight, and go to and fro as he lists. He believes in the word of his prophet Mahommed, that "noble and fierce breeds of horses are true riches." Without his mare money would be of no value to him. It would either become the prey of some one more powerful and better mounted than himself, or would be spent in festivities, or would be distributed among his kinsmen. He could only keep his gold by burying it in some secret place, and of what use would it then be to one who is never two days in the same spot, and who wanders over a space of three or four hundred miles in the course of a few months?

No man has a keener sense of the joys of liberty and a heartier hatred of restraint than the true Bedouin. Give him the desert, his mare and his spear, and he will not envy the wealth and power of the greatest of the earth. He plunders and robs for the mere pleasure and excitement which danger and glory afford. All he takes he divides among his friends, and he gladly risks his life to get that which he spends in an hour. An Arab will beg all day for a shirt or handkerchief, and five minutes after he has obtained it he will give it to the first person who may happen to admire it.

On one occasion Layard, the traveler, met with a tribe to which Suttum belonged; one of this tribe was riding a bay filly for which one hundred camels had been offered. Sahiman, Suttum's elder brother, was riding on a bay horse, whose fame had spread far and wide amongst the tribes and whose exploits were a constant theme of praise and wonder. He

had established his fame when but two years old. The father of his owner was chief of the Shammar, and his name was Ferhan. He, with a number of warriors, had crossed the Euphrates to plunder some neighboring tribes. They were met by a superior force and were completely defeated. The best mares of the tribe fell into the hands of the enemy and the bay colt alone, although followed by the fleetest horses of the enemy, distanced his pursuers. Such noble qualities, united with the purest blood, rendered him worthy to be looked upon as the public property of the Shammar, and no sum of money would induce his owner to part with him. He was set apart to propagate the race of the finest horses in Mesopotamia. In size he was small, but large in bone and of excellent proportion. Layard says that on all sides he heard extraordinary instances of his endurance and speed.

A mare is generally the property of two or more persons who have a share in her progeny, regulated by custom, and differing according to the tribe. The largest number of horses, as well as those of the most esteemed breeds are to be found amongst the tribes who inhabit Mesopotamia and the great plains watered by the Euphrates and Tigris. These rich pastures, nourished by the rains of winter and spring, the climate, and—according to the Arabs—the brackish water of the springs rising in the gypsum, seem especially favorable to the rearing of horses. As some of these tribes are constantly at war, plundering and robbing one another almost daily, their horses are continually changing owners. As an evidence of the pride they feel in their race of horses, it is related that if in a conflict mares have been captured, it is perfectly safe for a messenger to go from the successful party to the defeated to learn from them the breed of the mares. Whenever a horse falls into the hands of an Arab his first thought is to ascertain its descent. If the owner be dismounted in battle, or if he be even about to receive his death blow from the spear of his enemy, he will frequently exclaim: "O Fellah! (such a one) the mare that fate has given to you, is of noble blood. She is of the breed of so-and-so, and her dam is ridden by so-and-so," as the case may be. Nor will a lie come from a Bedouin as to the race of his mare. He is proud of her noble qualities and will testify to them as he dies. After a battle or a foray the tribes who have taken horses from the enemy will send an envoy to ask their breed; and a person so chosen passes from tent to tent unharmed, hearing from each man, as he eats his bread, the descent and qualities of the animal he may have lost.

Amongst men who attach the highest value to the pure blood of their horses and who have no written pedigree, for amongst the Bedouins documents of this kind do not exist, such customs are necessary. The descent of a horse is preserved by tradition and the birth of a colt is an event known to the whole tribe. If a townsman or stranger buy a horse, and is desirous of having written evidence of its race, the seller, with his friends, will come to the nearest town to testify before a person, specially qualified to take the evidence, called the "cadi of the horses," who makes out a written pedigree, accompanied by various prayers and formularies from the Koran used on such occasions, and then affixes to it his seal. It would be considered disgraceful to the character of a true Bedouin to give false testimony on such an occasion, and his word is usually received with implicit confidence. Do you not think this is in striking contrast with the conduct of jockeys in this country?

The Arab horse is more remarkable for its exquisite symmetry and beautiful proportions, united with wonderful powers of endurance, than for extraordinary speed. Layard,

writing in 1853, said he doubted whether any Arab horse of the best blood had ever been brought to England. The difficulty of obtaining them is so great, that they were scarcely ever seen beyond the limits of the desert. Their color is generally white, light or dark grey, light chestnut, and bay with white or black feet. Black is exceedingly rare, and Layard says he never remembered seeing a dun, sorrel, or dapple. He refers in this description to the true-bred Arab and not to the Turcoman or to Kurdish and Turkish races which are a cross between the Arab and the Persian.

Their average height is from fourteen to fourteen and three quarters hands, rarely reaching fifteen. Notwithstanding the smallness of their stature they often possess great strength and courage. Layard was credibly informed that a celebrated mare of the Manekia breed carried two men in chain armor, beyond the reach of their pursuers. But their most remarkable and valuable quality is the power of performing long and arduous marches upon the smallest possible allowance of food and water. It is only the mare of the wealthy Bedouin that gets even a regular feed of about twelve handfuls of barley or rice in the husk, once in twenty-four hours. During the spring alone, when the pastures are green, the horses of the Arabs are sleek and beautiful in appearance. At other times they eat nothing but the withered herbs and scanty hay gathered from the parched soil, and are lean and unsightly. They are never placed under cover during the intense heat of an Arabian summer nor protected from the biting cold of the desert winds during winter. The saddle is rarely taken from their backs, nor are they ever cleaned or groomed. Thus apparently neglected they are but skin and bone, and the man from the town who goes on to the desert, marvels at seeing an animal, which he would scarcely take the trouble to ride home, valued almost beyond price. Although docile as a lamb, and requiring no other guide than the halter, when the Arab mare hears the war cry of the tribe, and sees the quivering spear of her rider, her eyes glitter with fire, her blood-red nostrils open wide, her neck is nobly arched and her mane and tail are raised and spread out to the wind. The Bedouin proverb says that a high-bred mare, when at full speed should hide her rider between her neck and her tail.

The Shammar Bedouins give their horses, particularly when young, large quantities of camels' milk, and dates are frequently mixed with their food by the tribes living near the mouth of the Euphrates. Some of the tribes shoe their horses if possible, and wandering farriers regularly visit their tents. If an Arab of those tribes cannot afford to shoe his mare entirely he will shoe her fore feet. The shoes, like those used in all parts of the east, consist of thin iron plates, covering the whole foot except a small hole in the centre. They are held by six nails, are clumsily made, and usually more clumsily put on.

The Arab horse has but two ordinary paces—a quick and easy walk, sometimes averaging between four and five miles an hour, and a half running canter. The Bedouin rarely puts his mare to full speed unless pursued or pursuing. In racing, the Arabs, and indeed Easterns in general, have no idea that the weight carried by the rider makes any difference.

SLOTH makes all things difficult, but industry all easy; and he that riseth late must trot all day, and shall scarcely overtake his business at night: while laziness travels so slowly, that poverty soon overtakes him.

NOTHING overcomes passion, more than silence.

(Continued.)

(To be Continued.)

The record. In 1868, or about that time, there was a fire in the "old mill," a little south of this City, where a peat bed was burned and a large quantity of vegetable matter entirely consumed. The history of this peat bed is well known; the mass of vegetation had grown on the spot, and taken the place of other vegetation which had decayed and been changed into a black, compact substance, resembling coal in color and having most of the properties of coal. There now and then heavy floods of water had covered this peat bed and left upon it a deposit of fine clay and sand to nourish the roots of fresh vegetation. In some places peat-beds are found much larger than this, where the peat has been even thicker in the same natural way for ages, and where the peat has become almost as solid as coal. In other places beds of similar character are found buried up beneath masses of granite-rock, by which the peat has been pressed even more completely than by the mere weight of

(To be Continued.)

BY HUGH KNIGHT.

As soon as his farmer son saw him on the hill-top he called I don't know what, and on the way got a horse and rode in the evening to get a load of hay. B. own says there is nothing at all remarkable about this. He went into a barn out in the country one day last week, where he had not the slightest acquaintance with the cattle, and he did not only followed him until he left the lot, but took the gate off the hinges and raced with him to the home in the most familiar way possible. B. own says he has no doubt that the old fellow would have called for something if he had waited a little while, but he didn't want to keep the folks waiting for dinner, so he hung one tail of his coat and a piece of his pants on the bull's horns and went into the house.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SATURDAY, NOVEMBER 27, 1875.

EDITORIAL THOUGHTS.

UNBELIEF is one of the crying sins of the age. Men have generally ceased to believe in a God who hears and answers prayer, especially men who call themselves educated. They smile with something like contempt at a faith that teaches men to trust in God, or that leads them to expect He will interpose in their behalf. Those who think they have considerable faith in God go no farther than to believe that He governs the universe by great and immutable laws, and that there are no special providences; in other words, that men prosper according to their ability, their wisdom or their strength and that when they fail it is because they do not possess the qualities necessary to success. The sentiment attributed to Napoleon Bonaparte embodies the ideas of the world upon this point: "Providence is on the side of the heaviest artillery." That is, the heaviest guns, best directed, are always sure to win the battle. In the estimation of the people who entertain such views as this, Providence, or God, does not interfere in the affairs of men. Many times have men who are not atheists smiled at what they thought was the simplicity of the Editor of the JUVENILE INSTRUCTOR when he has spoken to them in a tone of trustfulness in God to the effect that He would deliver His people. They did not appear to believe a word of it; yet those same men have afterwards expressed surprise at the wonderful manner in which the Latter-day Saints had been delivered from perils with which they were threatened. But there was no disposition to give God the glory for this. To man's ability, shrewdness, management or cunning the credit for all this must be given. This is one reason for the many predictions which have been made respecting the speedy overthrow of what men call "Mormonism." Not believing in God's care or providence, many have thought it impossible that "Mormonism" could live and contend with and overcome the odds that were arrayed against it. Its followers few in number, illiterate, poor and friendless, how could such persons believe it would live? But it has lived, has grown, has gathered strength and has made its mark in the world; how then? Mr. Skeptic, you who believe in providence always being on the side of the strongest and most numerous, in the earthly sense of these words, how do you account for "Mormonism" having prospered as it has? "Oh," says Mr. Skeptic in reply, "that is easily explained, you have been favored by circumstances, and then you Mormons have had a shrewd, capable leader; he has managed affairs wonderfully well."

Thus the world reason. They watch and wait for something to happen to President Young and then the history of "Mormonism," they think, will soon be ended. So they thought during the life time of the Prophet Joseph. "Let us kill him," said the wicked, (into whose hearts Satan put this evil thought) "and then the Mormons will soon break up and cease to be an organized people. He is the master-mind; he holds them together; let us, therefore, put him out of the way."

They did so, and with what results the world now knows.

We were conversing with a very intelligent gentleman not long since respecting the faith of the Latter-day Saints. Among other things we said to him that they believed that God heard and answered prayer when offered to Him in faith and in the name of His son Jesus. The conversation was a lengthy one; but we mention this one point to show our young readers the views of a moral, educated man upon this subject.

Said he, "Suppose a man were the only survivor, in mid ocean, of a crew whose vessel had gone down, and he was floating on a portion of the wreck; of what use would prayer be to him then? You do not believe, do you, that his prayers, how strong soever the faith might be with which they were offered, could save him?"

We replied that even under those circumstances the Lord would be near to hear and answer prayer and to deliver those who put their trust in Him. Said we, "how easy it would be for the Lord to move upon a captain of a ship to steer in the direction of the man, and to cause the attention of the crew or of some one aboard to be attracted to the floating object. Does not the experience of every man teach him that he is frequently led to do things for which he can not account at the time; but which, after he has done them, he sees good reasons for being led to do? Now," continued we, "a man who trusts in the Lord, who prays to Him, will not be left in such a position that he cannot receive the help which he needs. If it was the will of God that one of His servants should not perish at sea, He would have a means of deliverance at hand when it was needed. He would not be left in mid-ocean far from all help; for the Lord would probably provide for his safety before he reached that extremity."

It seemed strange to him that we should believe that God would do any thing to help us because of our prayers. Prayer might have a mental effect upon the person indulging in it but he seemed incapable of understanding how it could accomplish beyond this. Yet this gentleman would have felt insulted to be called anything but a Christian! and we presume he listened to us with the curiosity that he might have in listening to a Hindoo or a Mohammedan talk.

Now this is a fair sample of the present ideas of a large number of the people of this nation. They have allowed themselves to drift into an utter unbelief in a living, personal God, who takes interest in the affairs of mankind and who controls all events for the fulfilment of His purposes. They do not see Him; they do not hear Him; He is not perceptible to any of their physical senses. They probably never met with any one who knew anything about Him, or if they did, they thought him a credulous creature who was self-deceived. Because God has given them their agency, they run away with the idea, that there is no God, or if there is, that He gives himself no concern about the earth or man, and has left him to do as he pleases.

Is not this a terrible condition to be in? What a dreadful thought for the poor, struggling soul, surrounded by difficulties, trials and temptations, conscious of his own weakness, that there is no being greater than man who has an eye to pity and an arm to save him? Oh, how thankful should the Latter-day Saints and their children be for God's revelations to them! He has told them to lean upon Him, to call upon Him, that His ear is always open to their cries, His eyes are constantly upon them and His arms are stretched out to save them. Are we sick? in distress? afflicted? helpless? friendless? or in trouble of any kind? we can go unto our Father in heaven and call upon Him: He will listen to our plaints; in all our sorrows we will find Him a kind and sympathetic listener. Man cannot be

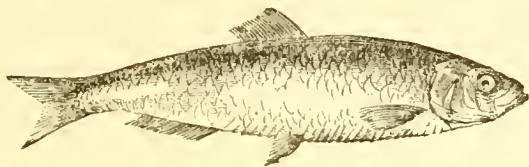
relied upon, however good his intentions, however kind his heart may be, for he is mortal; there are bounds to his ability and power. Hence, God has said, "Cursed is he that putteth his trust in man or maketh flesh his arm." But how different it is with the Lord! He never fails. He has all power to help and to save. This knowledge, JUVENILES, is worth more than all the riches of the world to those who possess it; therefore, seek for and cling to it.

Our Museum.

BY BETH.

THE SHAD.

THE common Shad is extremely plentiful on some of our coasts, but appears to be a rather local fish, and while it



abounds in some places is wholly absent from others. The color of the Shad is dark blue on the upper part of the head and back, variegated with glosses or reflections of brown and green, either color predominating according to the angle at which the light falls upon the surface.

This fish resembles the herring in shape. It belongs to the genus *Alausa*. The American Shad (*Alausa prestantilis*) is well represented in the picture. The habits, however, of this fish are entirely different to those of the herring, which is one of the most abundant of the finny tribes, found in most of the northern seas, and supplying thousands of the poorer classes with food.

THE PIKE.

The fierce and voracious Pike has well earned its titles of Fresh-water Shark and River Pirate, for though perhaps not one whit more destructive to animal life than the roach, gudgeon, and other harmless fish, the prey which it devours are of larger size, and its means of destruction are so conspicuous and powerful that its name has long been a by-word for pitiless rapacity. The Pike seems to have no limit to its size, for it is a very long-lived fish, and seems always to increase in dimensions, provided



it be well supplied with food. A fish of ten or twelve pounds weight is considered to be a fine specimen, though there have

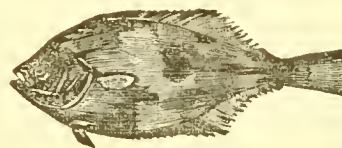
been examples where the Pike has attained more than five times the latter weight. These huge fishes of sixty or seventy pounds are, however, of little value for the table.

The Pike belongs to a family of soft-finned fishes, all of which are remarkable for voracity. The Pike proper (*Esox estor*) is found in our North American lakes, as well as in our large rivers. It is also much sought after by sportsmen in the rivers of Great Britain, in which country it is considered worthy of the skill of the best anglers, as well as a choice delicacy for the table. The pickerels are smaller varieties of the same family.

THE CARP. (*Cyprinus carpio*.)

The carp, found both in rivers and lakes in Europe, in some places, among which the royal palaces of France may be mentioned, will often grow to an enormous size, and become absurdly tame, crowding to the bank on the least encouragement, and poking their great snouts out of the water in anxious expectation of the desired food. It is most curious to watch these great creatures swimming lazily along, and to see how completely they have lost the inherent dread of man by the exercise of their reasoning powers, which tell them that the once feared biped on the bank will do them no harm, but in all probability will be the means of indulging their appetite with favorite food. The Carp is one of the fish that retains its life for a lengthened period, even when removed from the water, and if carefully packed in wet moss, so as to allow a free circulation of air, will survive even for weeks.

The genus *cyprinus* contains the Carps proper. The beautiful little gold fish, the pet of the aquarium, belongs to this family, and was originally brought from China. It breeds in ponds in various parts of America and Europe and is exceedingly prolific. These tiny fish require much care when kept in aquariums or vases. Fresh water must be frequently supplied to them, unless the water is properly aerated by the natural method of growing suitable vegetation, or by pumping fresh air into it. The little fellows must be carefully fed, not on bread, which makes the water sour, but with fresh meat, nicely minced and daintily fed to them.



They will soon repay attention by approaching the hand that feed them, and by gliding about with a satisfied, contented look that hungry and nearly starved fish never possess.

FRANKLIN'S WIFE.—To promote her husband's interest, she attended to his little shop, where she bought rags, sewed pamphlets, folded newspapers and sold what few articles he dealt in, such as ink, papers, lamp-black, blanks, and other stationery. At the same time she was an excellent house-keeper, and besides being economical herself taught her somewhat careless, disorderly husband to be economical also. Sometimes Franklin was clothed from head to foot in garments which his wife had both woven and made, and for a long time she performed all the work of the house without the assistance of a servant.

Nevertheless, she knew how to be liberal at proper times. Franklin tells us that for several years after his marriage, his breakfast was bread and milk, which they ate out of a two penny earthen vessel with a pewter spoon; but one morning, on going down to his breakfast, he found upon the table a beautiful china bowl, from which his bread and milk was steaming, with a silver spoon by its side, which had cost a sum in our currency of \$10. When he expressed his astonishment at the unwonted splendor, Mrs. Franklin only remarked that she thought her husband deserved a silver spoon and bowl as much as any of his neighbors.

Franklin prospered in his business until he became the most flourishing printer in America, which gave him the pleasure of relieving his wife from the cares of business, and enabled him to provide for her a spacious and well furnished abode. She adorned a high station as well as she had borne a lowly one, and presided at her husband's liberal table as when he ate a breakfast of bread and milk from an earthen bowl!—*Parson's life of Franklin*.

CRUELTY TO ANIMALS.

BY JOHN HOWARD.

I HAVE on many occasions seen the wanton acts of cruelty of bad boys towards little birds—those pretty little feathered songsters that enliven our homes and help to give an air of refinement and cheerfulness to our otherwise sterile looking country. Instead of destroying them, they should be fostered. They are the farmers' and gardeners' best friends. They clear the vines and shrubbery of the insects that feed upon the leaves, and pick from the ground the grubs that would otherwise eat off the young vegetation. This fact alone should ensure their protection; and the child possessing kind feelings would not harm them, but feel pleased to see them skipping about from branch to branch, enjoying their innocent sports.

On board ship it is very common for the crew to buy large numbers of birds; and the tender care of the sailors to them is in striking contrast with the rough exterior of most of the hardy mariners. The little creatures do indeed seem to give an air of comfort and companionship on the lonely ocean. The sailors feed them and treat them with the greatest kindness; in fact, the superstitions among them regard it as an ill omen to kill a bird at sea; and large numbers of them may frequently be seen circling round a ship.

Now let us take a look at that lot of boys standing by the fence. They are watching for something. One is peeping at some little birds that are picking up a scanty meal of crumbs thrown to them from yonder house. Just look with what caution they creep up; and, I do declare, each one has something in his hand—I believe it is one of those confounded flippers. Let us watch their manœuvres.

The first boy is telling his companions to make less noise for fear of scaring the birds. And now observe with what stealthy, cat-like movements they approach the place where all can get a good shot. They are all preparing to let go their engines of destruction. See, they have discharged their pebbles, and just look at the effect produced. There are no less than four little birds maimed, and two killed—ix in all destroyed. Those wounded are in great pain, two with legs broken, the other two hit on the body.

Just listen to the fulsome praise the boys bestow upon one another. They look upon one another as heroes—for what? Slaying poor little defenceless birds! And yet our Saviour declares that not one of these creatures can fall to the ground without the knowledge of His Father, who is our God.

But what would you think of a boy who should lay in wait for a poor defenceless bird, and then, in your brother's plain sight, shoot him dead? Would you not consider such a deed a very wicked one? Would you not consider it a very cruel deed, when the poor little creature is so defenceless, and you are so strong? What would be your feelings if you saw a boy who had shot and killed a poor little bird? Would you not consider it a very wicked deed? Such an act would make the heart indignant of all who heard of it; and I say to you boys, that the killing of these little innocents, the birds, is a very wicked deed, even as such an act as that supposed would towards your companions.

Boys, stop this wounding and killing. You take a life which is not yours, and which you cannot restore; and in doing so, you commit a grievous sin in the sight of Him who is the common Creator of us all. And there is another dangerous fault about such cruel indulgence that it would be

well for you to think of. A disposition to be cruel in childhood is apt to develop into reckless desperation in more mature years. In other words, the boy who can unfeelingly commit acts of cruelty on animals when he is young is apt to become more hardened and daring as he grows older, unless the disposition is restrained, until when he becomes a man he will be ready to maim or murder a human being on the slightest provocation.

The following are true pictures:

A boy was once out walking with his sister, when they found a nest of tiny rabbits. The little girl was greatly pleased, but the boy, despite her tears and pleadings, cruelly killed them all. Tossing them high in the air, he laughed to see them fall on the rough, sharp stones.

The scene changes: ten years have rolled away, and that sister is again weeping by her brother's side. This time he too is weeping—Oh, such bitter tears of remorse and repentance. On his wrists he wears a pair of fetters, and he is waiting for the officers of justice to enter, who are to escort him from the cell to the scaffold.

"Sister," he asks, "do you remember that nest of rabbits? Sister, I believe from that day God forsook me. If you allow even the smallest acts of cruelty in your little ones, you are no doubt sowing the wind to reap the whirlwind."

What anguish is here portrayed! And this poor soul, who, on the verge of the grave, reproaches himself for that one act of unkindness, tells his sister that God turned His face on him for his cruel sport.

About a quarter of a century ago a noted murder case was progressing in Boston, in which a certain Dr. Webster was being tried for his life for the murder of Dr. Parkman. The facts of the case were as follows:

Webster was the tenant of Parkman, who called for his rent. Angry words ensued, and Webster, being a man of violent temper, took up a stick and struck Parkman over the head. Being a feeble and tottering old man, the blow, though evidently not so intended, caused the death of Dr. Parkman. Webster, by the aid of his knowledge of chemistry, disposed of the body of his victim so that scarcely a trace remained; notwithstanding which, he was arrested and brought to trial. This Dr. Webster was a man of high standing in social life, and was highly respected for his scientific attainments. He was the father of two lovely and accomplished daughters, the friend of scholars, and was, apparently, in the height of enjoyment at a social party of his friends when at midnight he was suddenly arrested. All the evidence was purely circumstantial, except that of his past life; that could have any bearing on the case was brought up, to show what kind of a boy he was. One of the witnesses forward to show that he was a cruel, unfeeling child. It was this: when a boy, just for mere sport, he took a cat and nailed its feet down to the floor, and then he sat in evident enjoyment as the cat writhing in agony and trying in vain to free itself, such an act of cruelty met the eyes of the jury; he was convicted and hung.

Now, my young friends, ponder well this whole subject; and when you are tempted to kill or treat with cruelty any living creature, "just for the fun of the thing," pause and remember that an all-seeing eye is upon you.

WHEN you build selfishly you build finally. When your acts are hostile to the broad interests of your fellow-men, they are seeds that will one day come up weeds, to choke your own harvest-field.

EXPERIMENT IN MANNERS.

AMONG many excellent bits of experience related in the autobiography of Dr. Caldwell, is the following lesson in civility:—

In the year 1821, I made, in London, in a spirit of wager, a very decisive and satisfactory experiment as to the effect of civil and courteous manners on people of various ranks and descriptions.

There were in the place a number of young Americans, who often complained to me of the neglect and rudeness experienced by them from citizens to whom they spoke in the streets. They asserted, in particular, that as often as they requested directions to any point in the city towards which they were proceeding, they either received an uncivil and evasive answer, or none at all.

I told them that my experience on the same subject had been exceedingly different; that I had never failed to receive a civil reply to my question—often communicating the information requested; and that I could not help suspecting that their failure to receive similar replies arose, in part at least, if not entirely, from the plainness, not to say the humanness, of their manner in making their inquiries.

The correctness of this charge, however, they sturdily denied, asserting that their manner of asking for information was good enough for those to whom they addressed themselves. Unable to convince them by words of the truth of my suspicions, I proposed to them the following simple and conclusive experiment:

"Let us take together a walk of two or three hours in some of the public streets of the city. You shall mutually designate to me the persons to whom you shall propose questions, and the subjects also to which the questions shall relate; and the only restriction imposed is, that no question shall be proposed to any one who shall appear greatly hurried, agitated, distressed, or in any other way deeply preoccupied in mind or body, and no one shall speak to the person questioned but myself."

My proposition being accepted, we started off, and to work went. I and I, walking together, and talking to the young friends situated as described, and finally acknowledging that my opinion was right, and the rest of course, wrong; and that, in our passage through life, courtesy of address and deportment may be made both a pleasant and powerful means to attain our ends and gratify our wishes.

I put question to more than twenty persons of every rank, from the high bred gentleman to the caviar in livery, and received, in every instance, a satisfactory reply. If the information asked for was not imparted, the individual addressed gave assurance of his regret at being unable to communicate it.

What seemed most to surprise my friends was, that the individuals accosted by me almost uniformly imitated my own manner. If I answered, as I usually did in speaking to a gentleman, or even to a man of the middle rank, in a good breeding, he did the same in his reply to me. I took my hat to a liveried footman or waiting-maid, his hat was immediately under his arm.

So much may be done, and such advantages gained, by simply avoiding coarseness and vulgarity, and being well-bred and agreeable. Nor can the case be otherwise.

For the foundation of good breeding is good nature and good sense—two of the most useful and indispensable attributes of a well constructed mind.

[Let it not be forgotten, however, that good-breeding is not to be regarded as identical with politeness—a mistake which is too frequently, if not generally committed. A person may be exceedingly polite without the much higher and more valuable accomplishment of good-breeding.]

ALPHABET OF MAXIMS.

A GRAIN of prudence is worth a pound of craft.
Boasters are cousins to liars.
Confession of faults makes half amends.
Denying a fault doubles it.
Easy shoots at others and wounds herself.
Foolish fear doubles danger.
God reaches us good things by our hands.
He has hard work who has nothing to do.
It costs more to avenge than to forgive.
Justice lives with benevolence.
Knavery is the worst trade.
Learning makes a man fit company for himself.
Modesty is a guard to virtue.
Not to hear confidance is the way to silence it.
One hour to-day is worth two to-morrow.
Proud looks make foul work in fair faces.
Quiet contentment yields sweet sleep.
Richest is he that wants least.
Small faults are little evils—that let in greater.
The loudest that is heard is the lowest.
Upright walking is true walking.
Virtue and happiness are mother and child.
Wise men make their own opportunities.
You never know a day's good turn.
Zeal without knowledge is fire without light.

SUNDAY LESSONS. FOR LITTLE LEARNERS.

ON THE HISTORY OF JESUS CHRIST, THE PROPHET, LESSON XXVII.

- Q.—Who were Joseph Smith and Oliver Cowdery baptized?
A.—They were both baptized into the church.
Q.—Which of the two was baptized first?
A.—Oliver Cowdery.
Q.—Who baptized him?
A.—Joseph Smith.
Q.—Who was baptized second?
A.—Joseph Smith.
Q.—Who baptized him?
A.—Oliver Cowdery.
Q.—When they were both baptized what did they do?
A.—Joseph ordained Oliver to the Aaronic priesthood, by the laying on of hands.
Q.—And who ordained Joseph Smith?
A.—Oliver Cowdery.
Q.—Who was it that instructed them to baptize and ordain each other?
A.—The Holy Ghost, whose name was John.
Q.—What happened after this?
A.—The Holy Ghost fell upon them and they prophesied.
Q.—What did they prophesy about?
A.—About many things that would shortly come to pass.
Q.—Was there anything very remarkable about these baptisms?
A.—Yes they were the only ones that God was pleased with for many generations.
Q.—What made Him pleased with them?
A.—Because He approved and commanded them to be done.

Questions and Answers

ON THE BIBLE.

FIRST BOOK OF SAMUEL.

LESSON C.

- Q.—What did Jesse do when he received the message of Saul?
 A.—“He took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.”
 Q.—How did Saul feel when David stood before him?
 A.—“He loved him greatly.”
 Q.—What did Saul appoint David to be?
 A.—His armorbearer.
 Q.—What message did Saul then send to Jesse?
 A.—“Let David, I pray thee, stand before me; for he hath found favor in my sight.”
 Q.—What then came to pass?
 A.—“When the evil spirit from God, was upon Saul, that David took a harp, and played with his hand.”
 Q.—What is said to be the result?
 A.—“Saul was refreshed, and was well, and the evil spirit departed from him.”
 Q.—Who gathered their armies together to battle with Israel?
 A.—The Philistines.
 Q.—Who went out of their camp as a champion?
 A.—Goliath of Gath.
 Q.—What was his height?
 A.—Six cubits and a span.
 Q.—What did he have on his head?
 A.—A helmet of brass.
 Q.—What was he armed with?
 A.—A coat of mail.
 Q.—What was the weight of the coat of mail?
 A.—Five thousand shekels of brass.
 Q.—What other armor did he wear?
 A.—“Greaves of brass upon his legs, and a target of brass between his shoulders.”
 Q.—What was the staff of his spear like?
 A.—A weaver’s beam.
 Q.—What did his spear’s head weigh?
 A.—Six hundred shekels of iron.
 Q.—Who went before Goliath?
 A.—“One bearing a shield.”
 Q.—What did Goliath, the Philistine giant, say?
 A.—“I defy the armies of Israel this day; give me a man, that we may fight together.”
 Q.—When Saul and Israel heard these words how were they affected?
 A.—“They were dismayed and greatly afraid.”
 Q.—How many sons did Jesse have?
 A.—Eight.
 Q.—How many of them followed Saul to the battle?
 A.—The three eldest.
 Q.—What was David?
 A.—The youngest son.
 Q.—What did he do when Saul went to battle?
 A.—He returned to feed his father’s sheep at Bethlehem.
 Q.—How long did the Philistine present himself before the armies of Israel?
 A.—Forty days.
 Q.—At what time of the day?
 A.—Both morning and evening.
 Q.—What did Jesse tell David to do?
 A.—To take some parched corn and ten loaves of bread to his brethren in the camp.
 Q.—What was he to take to the captain of their thousand?
 A.—Ten cheeses.
 Q.—What else was David to do?
 A.—To see how his brethren fared and to take their pledge.

Questions and Answers

ON THE BOOK OF MORMON.

REIGN OF THE JUDGES.

LESSON C.

- Q.—Whom did Tubaloth appoint as leader of the Lamanites?
 A.—Coriantumr, a descendant of Zarahemla.
 Q.—Towards what city did he first march?
 A.—Zarahemla.
 Q.—Was it well defended at this time?
 A.—No; and as he came upon them unawares, they were not prepared to oppose him, and he took the city.
 Q.—What was done with the inhabitants?
 A.—They were all slain, Pacumeni, the chief judge, among the rest.
 Q.—When Coriantumr saw how easy he took possession of Zarahemla, what did he determine to do?
 A.—To attack Bountiful and take possession of the land in the north.
 Q.—Through what part of the land did he march?
 A.—The central part.
 Q.—Whom did Moronihah send to stop the Lamanites before they should reach the land of Bountiful?
 A.—Lehi.
 Q.—Did Lehi stop them?
 A.—Yes, and they retreated towards Zarahemla.
 Q.—What did Moronihah then do?
 A.—He opposed them on the other side, and a great battle ensued.
 Q.—Who were the victors?
 A.—The Nephites; Coriantumr was slain and his troops who were not killed surrendered.
 Q.—What did Moronihah do in regard to the city of Zarahemla?
 A.—He re-took it, and he also allowed the Lamanite prisoners to leave the land in peace.
 Q.—In the forty-second year of the reign of the judges, who was appointed to fill the judgment seat?
 A.—Helaman, the son of Helaman.
 Q.—What did Kishkumen intend to do to Helaman?
 A.—To kill him as he had done Pahoran.
 Q.—Who was the leader of Kishkumen’s band?
 A.—Gadianon.
 Q.—What did he desire to obtain?
 A.—The judgment seat.
 Q.—As Kishkumen was going to kill Helaman whom did he meet?
 A.—A servant who had heard secretly of his design.
 Q.—What did this servant do?
 A.—As they were going together to the judgment seat he stabbed Kishkumen and killed him.
 Q.—What did he then do?
 A.—He told Helaman what he had heard and what he had done.
 Q.—What did Helaman seek to do when he heard all this?
 A.—He tried to capture the band, of which Gadianon was leader.
 Q.—When Kishkumen did not return what did Gadianon do?
 A.—He feared he should be destroyed and ordered his band to follow him into the wilderness.
 Q.—What was the state of affairs for the next three years?
 A.—There was peace in the land.
 Q.—In the forty-sixth year of the reign of the judges what occurred?
 A.—There was a great emigration to the land northward.
 Q.—Of what did these emigrants make houses?
 A.—Cement, there being no timber in the land.

Old America.

BY G. M. O.

ANCIENT PERU.

THE Peruvian Empire included the greater part of Western South America, north and south of the equator, "and, as a nation, they were (says Brownell) when discovered by Europeans, perfectly unique. Such refinements in government, such unity of purpose and such perfect system as were observable in all their customs and usages, have never been even attempted, much less accomplished, by any other community throughout the globe." Rumors of this wonderful country excited the Spanish marauders, and their thirst for gold led to many expeditions in search of the land where gold was more abundant than iron among themselves. Balboa discovered the Pacific while searching for Peru, A. D. 1511. He was led across the isthmus by an Indian chief who told him of that ocean, beyond which there was a country where all the common utensils were made of the precious metal. At the bay of Panama he heard more of this mysterious land of riches. He endeavored to find it, but did not go far enough down the coast. In his company of adventurers at this time was Francisco Pizarro. By intrigue Balboa lost his life and his murderer, Pedrarias, founded the city of Panama, in 1519. During the year 1524 an expedition was fitted out in this new city to go in search of the golden country. The leaders of the enterprise were Pizarro, who could neither read nor write, Almagro, a reckless soldier of fortune, and de Luque, the Spanish vicar of Panama. They formed an alliance to discover and rob Peru. The vicar furnished most, if not all the funds; the others were to do the work. Pizarro being commander in chief, sailed down the coast exploring, burning, and robbing villages, until he reached the fourth degree of north latitude, when lack of provisions and needed repairs to his frail vessels compelled his return. The governor, Pedrarias, becoming interested in the affair, a second voyage was made. One of the vessels of this expedition went half a degree south of the equator and encountered a vessel "like a European caravel," in fact a Peruvian "balsa," loaded with merchandise, vases, mirrors of burnished silver, and woolen and cotton fabrics, curiously woven. But it became necessary again to send back to Panama for supplies and repairs. Pizarro was in the meantime left on an island near Tumbez. Here he was doomed to wait for seven months, and was finally obliged to visit Spain to get the aid necessary to carry out his designs; and it was not until 1531 that the destruction of the Peruvian empire commenced.

The history of this conquest, and the appalling scenes of rapine and blood, the wholesale robbery and ruin wrought by the heartless horde of adventures, is generally known. Pizarro, landing at Tumbez, marched into the country, sending word to the Inca that he came to aid him in suppressing the civil war, that had but lately threatened the empire. The great Inca, Huayna Capac, the conqueror of Quito, had divided his empire between his two sons Huascar and Atahualpa, but the brothers could not agree. Huascar had been defeated, thrown into prison and finally killed. Pizarro, by treachery most atrocious, contrived to seize Atahualpa, at a city called Caxamalca, murdering over ten thousand of the principal Peruvian nobles and, at the same time, people who had visited his camp, unarmed and friendly. This proceeding threw the whole

empire into confusion, and made the conquest easy. The Inca was required to fill a room with gold as the price of his ransom. It was taken by the Spaniards, their promises were broken and the Inca Atahualpa was cruelly put to death. The country subjugated, it was not long before the great empire of Peru was reduced to the same condition and under the same circumstances as Mexico had been a few years before.

The Peruvians were highly skilled in agriculture and in some kinds of manufactures. It was only by their proficient system of industry, surpassing all other nations in that respect, that their wealth was acquired and their great public works accomplished. Europeans learned from them the use of the fertilizer called guano, and their aqueducts and canals for irrigation astonished the conquerors. Their skill in stone cutting, as seen and examined by modern builders, in what is left of their temples, aqueducts, roads, and other great edifices, calls forth only admiration from the beholder. In the arts of spinning, weaving and dyeing they had great proficiency. Their cotton was fine, and of woolen cloth they had four varieties made of the wool of the vicuna or llama. Considerable taste and skill were displayed in the designs and ornaments interwoven in their cloth. "They possessed the secret of fixing the dye of all colors, flesh color, yellow, gray, blue, green, black, etc., so firmly in the thread, or in the cloth already woven, that they never faded during the lapse of ages; even when exposed to the air or buried (in tombs) under ground. Only the cotton became slightly discolored, while the woolen fabrics preserved their primitive lustre. It is a circumstance worth remarking that chemical analyses made of pieces of cloth of all the different dyes prove that the Peruvians extracted all their colors from the vegetable and none from the mineral kingdom. In fact the natives of the Peruvian mountains now use plants unknown to Europeans producing from them bright and lasting colors." (Von Tschudi, *Travels in Peru*). Dr. Wood (*Wandering Sketches*, p. 125-6) also gives various descriptions of beautiful woven cloth found by him while excavating among the ruins of an ancient Peruvian temple.

They had great skill in the art of working metals, especially gold and silver. They had copper, tin, lead, quicksilver, and iron. "Iron mines were worked on the shores of Lake Titicaca, Peru, long before the discovery" (Baldwin's *Pre-historic Nations*). Iron ore was and still is abundant in that country. The gold and silversmiths had attained great proficiency in melting, refining and casting in moulds of clay the precious metals. Most of the gold and silver work of these artists at the time of the conquest was melted by the Spanish for coinage. One of the old writers, describing a palace, says, "They had an artificial garden, the soil of which was made of small pieces of fine gold, and this was artificially sown with different kinds of maize, which were of gold, their stems, leaves, and ears. Besides this they had more than twenty sheep (llamas) with their lambs, attended by shepherds, all made of gold." Gomara places this garden on "an island near Punt." Other early writers mention similar gardens. In a description of golden articles sent by Pizarro to Spain in 1534, there are mentioned "four llamas, ten statues of women of full size, and a cistern of gold so curious that it incited the wonder of all" (Baldwin). The old chroniclers mention nothing more frequently than the vast quantities of gold in Peru. It being more common than any other metal, the palaces and temples were covered with it. It was wrought into very beautiful designs for temple and household furniture and utensils, and imitations of almost every object found in nature. During the first twenty-five years of the conquest, the Spaniards sent to Spain from Peru \$890,000,000 worth of gold, all of which had been taken from

the Peruvians as "booty." The most perfectly manufactured articles of pottery have been found in tombs, some of them of very curious design. Rivero says "At this day there exists in many houses, pitchers, large jars, and earthen pots of this manufacture, which are preferred for their solidity to those manufactured by our own potters."

The Peruvians were inferior to the Central American nations in the arts of sculpture and ornamentation. Science was not very highly developed, but in the construction of their great roads and aqueducts their superior engineering skill displays itself. Their knowledge of botany is shown by the art of preparing colors and the many useful medicines in use. In astronomy they were behind the Central Americans; however, they had an accurate measure of the solar year, which they divided into twelve months, and they used mechanical contrivances with success to fix the times of the solstices and equinoxes. The art of writing in alphabetical characters, it appears was unknown to the Peruvians in the time of the Incas.

(To be Continued.)

SUNDAY SCHOOL MATTERS.

WE have received from Elder George Goddard, Assistant General Superintendent of the Territorial Sunday School Union, in the form of a communication, the following, which will be doubtless read with interest by all who are in any way associated with the Sunday School cause:

"At our last two monthly meetings of superintendents and teachers we have recommended the appointment of a committee from the teachers of each Sunday School to canvass through their respective Wards with the view of increasing the number of subscribers to your invaluable periodical, and we also strongly urged upon each superintendent the benefits that would result to the children of their Sabbath Schools if they would make a more liberal use of it in their classes.

"In the 13th Ward Sunday School we called for nine volunteers, one for each block of the Ward, which was cheerfully responded to by both male and female teachers. Last Sunday several reported, and the result was very satisfactory, being an increase of from three to five on each block, making in the aggregate between thirty and fifty new subscribers from the 13th Ward. If the same plan were adopted in each school, and the result no more favorable than with us, it would add nearly a thousand new subscribers to your Salt Lake City list alone; and having equal confidence in the country superintendents (based on past experience) in their willingness to carry out our suggestions, we look for great results from a thorough canvass throughout the Territory, especially if Bishop Hunter's axiom is carried out, 'Many hands make light work;' in this way the yoke fits easy and the burden is light.

"We would respectfully suggest that the Questions on the Bible and Book of Mormon be reduced to one half their present number in each issue, to afford the children an opportunity of committing them more thoroughly to memory than they possibly can, as now published, a whole column being no easy task to accomplish.

"Will you please make known the name of Elder Levi W. Richards as the present secretary of the Deseret Sunday School Union, for the benefit of the county superintendents, to whom their reports should hereafter be addressed?

"We would not omit making honorable mention of his predecessor, Elder John B. Maiben, the faithful and devoted scribe of the Sunday School Union from its first organization until

within a few months past, when he was called and ordained a Bishop, to labor in Mantu, Sanpete Co. May his future labors shed as bright a lustre as a servant of God as his past services have won for him!"

ELDER R. Ballantyne, Superintendent of Sunday Schools of Weber County, writes that a more universal interest is now being taken in Sunday Schools in that County. In North Ogden there are two Sunday Schools in excellent condition which are attended by nearly fifteen per cent of the population under the age of twenty-five years. In Ogden City, in order to awaken an interest and secure a better attendance at the Sunday Schools, committees have been appointed in some of the Wards, to visit the parents and impress upon them the necessity of sending their children regularly every Sabbath morning, and so far as the labors of the committee have extended, the results have been most gratifying. Like committees are about to be formed in the other Wards. Brother Ballantyne is devoted to the cause of Sunday Schools, and is actively engaged in bringing those of Weber County up to his conception of what they ought to be. His efforts in behalf of the INSTRUCTOR, as also those of other Superintendents from whom we have heard, are duly appreciated.

BY a letter from Thos. E. Daniels, Superintendent of the Payson Sunday School, we learn that a greater interest is being taken in Sunday School matters in that place than ever before, there being an average attendance of four hundred and fifty; which we would consider very good for so small a town as Payson is.

ENIGMA.

BY ROLLO.

I AM composed of 16 letters:

- My 10, 7, 16, 5 is a female's name;
- My 6, 11, 16, 5 is to decrease;
- My 11, 9, 5 is a beverage;
- My 2, 15, 6, 5, 9 is a household article;
- My 16, 3, 2 is an adverb;
- My 15, 4, 5 is a number;
- My whole is the name of a celebrated general.

THE answer to the Enigma published in No. 22 is CHRISTOPHER COLUMBUS. The following have sent correct solutions: E. Ballinger, Pleasant Grove; J. H. Watkins, Ogden; M. C. Morris, Woods Cross; John Walton, Isabella Walton, Mill Creek; J. G. Barnes, Kaysville; Chas. Lindholm, Tooele; also E. H. Brooks, Nellie T. Cooper, Geo. S. Taylor, Wm. T. Cooper, George Margetts and Wm. Jenkins, Salt Lake City.

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